

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Third series of true missionary stories by Dr. Paul White, Medical Missionary in Tanganyika, East Africa, for the Australia Church Missionary Society

## CHAPTER XI

### Witch Doctor Worried

I called together the staff. The hospital Sister and I had spent days of hard thinking, and at last we were in a position to put under way a scheme that we had dreamed of for a very long time. Daudi was squatting on a three-legged stool. Sechelela, with her great-granddaughter on her back, was on a form next to Yuditi, the welfare-teacher, while Kefa and Samson shared a petrol box. Sister was in my deck chair, and I stood up to address the throng.

"For many days I have made inquiry and it seems that some of the Chiefs are stopping people coming to our hospital because the witch doctors pay them cows to do so."

Daudi nodded his head. "True, Bwana."

"Right," I said. "We are going to have a special show just for Chiefs. We shall invite them here. We shall get the Bwana P.C. (the Provincial Commissioner—a very high Government official), and we shall show them our work, our microscopes, the way we dispense our medicines. The school-girls will give health plays. Daudi will give a talk on *dudus* and

show the Chiefs the actual insects with the magnifying glass and with the microscope. We shall bring back cases who have been ill and have now recovered. Behold, I have photographs of them when they came in, and they can see the difference. We shall show them the dispensary and how the medicines are made."

There was a universal nodding of heads.

"Bwana, it is a good idea," said Kefa. "Behold, they will be able to tell for themselves just how valuable is our work."

Samson agreed. "I think so, too, Bwana, and we should each do our part."

"Yes," said Yuditi. "I shall get the children who come to our clinic, and we shall ask the Chiefs to bring their wives and their children, and behold, they will see the difference between their children and those who come to the clinic."

But Sechelela shook her head. "Bwana," she said "let us not give them too much to think about all at once. Let us first make them

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## THE EDITOR'S Notes

by John R. Rice

Hundreds of subscriptions are coming in daily. When this is written, we have received some 14,000 subscriptions in the "Others" campaign, with about two and a half weeks yet to receive the subscriptions which will be mailed by the July 4 deadline. Thank God for the fine co-operation of those who have helped. Please pray that every new subscriber will be blessed.

We call your attention to the fine offer of the twenty big volumes of *Spurgeon's Sermons* selling for \$59.00, which you may have for sending thirty subscriptions at the regular \$2.50 per year rate. We think this is a very unusual offer, and it is good only as long as we have these sets on hand. Why not get the thirty subscriptions in your church and secure this famous set of four hundred sermons and the biography of Charles Spurgeon all for free for your pastor? Remember,

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## All Alike Sinners

By Dr. Bob Jones, Jr.,  
President, Bob Jones University  
Greenville, South Carolina

"All We Like Sheep Have Gone Astray."—Isaiah 53:6

### Diseased Within

How easy and how human it is to blame everyone and everything except ourselves for our sins and shortcomings! We are so prone, when we yield to temptation, to blame the sin upon any circumstance except ourselves.

Adam, having sinned, made an excuse which all too many of his children have echoed, when he said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat" (Gen. 3:12). Instead of simply confessing his sin and saying, "I am guilty. I disobeyed," he, if we may be excused the use of a modern expression of slang, "passed the buck" to his wife. The tendency of human nature is always to blame sin upon something outside ourselves—if not upon an individual, upon circumstances. We excuse ourselves for certain habits which are wrong by saying, "Well,

I am just weak on that point. You see, I have inherited temptations along that line." Or again, "My environment and surroundings were all against me. After all, if I had been in different circumstances or had not had to associate with certain people, I would never have done that thing." Mothers, with the natural instinct of their heart, seldom admit that their children are bad. They say, "Well, my son is not a bad boy; but he got in the wrong company."

While our companions and surroundings and our environment may be a contributing factor to our misdoing, we should not fail to admit that the source of sin is within ourselves. Were it not, the outward influence would have nothing upon which to work. It is the corrupt nature which is acted upon by temptations from without. That is why God declares of the human heart that it is "deceitful above all things, and desperately wicked" (Jer. 17:9). That is why the Word is so emphatic when it states, "In my flesh, dwelleth no good thing" (Rom. 7:18). The inward desire is the seed of sin. Outward circumstances act upon that seed only as nature and environment act upon the seed planted in the ground. The blossom comes because there is life in the seed, and sin develops because there is a sinful nature within.

When we try to blame "fate" or circumstances or environment, we are, without realizing it, oftentimes trying to make God Himself responsible. We are doing that which we are told in the thirteenth verse of the first chapter of James we should not do—that is, saying when we are tempted, "We are tempted of God." "Every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:14). Our prayer should be: "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10). When the heart is right the outward life will indicate that fact.

O for that tenderness of heart  
Which bows before the Lord,  
Acknowledging how just Thou art,  
And trembling at Thy word!

O for those humble, contrite fears,  
Which from repentance flow:  
That consciousness of guilt which fears  
The long-suspended blow!  
(Continued on page 4)

## Sinner, Do You Believe the Bible?

By Bishop J. C. Ryle

There is such a place as Hell. Let no one deceive you with vain words. What men do not like they try hard not to believe. There is such a place as Hell!

When the Lord Jesus Christ comes to judge the world, He will punish all who are not His disciples with a fearful punishment. All who are found impenitent and unbelieving—all who have clung to sin, stuck to the world, and set their affections on things below, all such shall come to an awful end. Whosoever is not written in the book of life shall be "cast into the lake of fire" (Rev. 20:15). This will be Hell.

Do you believe the Bible? Then

depend upon it: Hell is real and true. It is true as Heaven, as true as the fact that Christ died upon the cross. There is not a fact or doctrine which you may not lawfully doubt if you doubt Hell. Disbelieve Hell, and you unscrew, unsettle, and unpin everything in Scripture. You may as well throw your Bible aside at once. From "No Hell" to "No God" is but a series of steps.

Do you believe the Bible? Then depend upon it: Hell will have inhabitants. "The wicked shall certainly be turned into Hell, and all the nations that forget God." (Ps. 9:17). The same blessed Saviour who now sits on the throne of grace will one day sit on a throne of judgment, and men will see there is such a thing as "the wrath of the Lamb." The same lips which now say, "Come unto me," will one day say, "Depart, ye cursed!" Alas! how awful the thought of being condemned by Christ Himself, judged by the Saviour, sentenced to misery by the Lamb!

Do you believe the Bible? Then depend upon it: Hell will be intense and unutterable woe. It is vain to talk of all the expressions about its being figures of speech. The pit, the prison, the worm, the fire, the thirst, the blackness, the darkness, the weeping, the gnashing of teeth, the second death—even if these had been figures of speech, Bible figures mean something beyond all question, and here they mean something which man's mind can never fully conceive. Oh, reader, the miseries of mind and conscience are far worse than those of the body. The whole extent of Hell, the present suffering, the bitter recollection of the past, the hopeless prospect of the future, will never be fully known except by those who go there.

Do you believe the Bible? Then  
(Continued on page 2)

## More About the Problem of

# Preaching Against Sin

By Editor John R. Rice

Last week we published an article, "Why Preach Against Sin," showing that: 1. Every preacher should PREACH against sin because he must BE against sin; 2. Preachers must preach against sin or leave out part of the Bible; 3. Every preacher must preach against sin because he is plainly commanded to do so; and 4. Preachers should follow the example of Bible preachers in denouncing sin.

### I. Preaching Against Sin Brings Revival and the Conversion of Sinners

In the very nature of the case, people do not repent of their sins until they are conscious and convicted of their sins. Jesus said, "They that be whole need not a physician, but they that are sick." Until a man knows he is sick, he does not feel the need of a physician. A preacher friend said, "You have to get people lost before you can get them saved."

It pleased God by the foolishness of preaching to save men, we are told. Preaching what? "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine" (II Tim. 4:2). Just preceding that, II Timothy 3:16 says,

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The two passages of Scripture here quoted are separated only by a verse or two, though they are in different chapters. The clear Bible teaching is that all Scripture is given by inspiration of God and that we should preach the whole Word of God in order to teach God's people and to save souls.

#### 1. Reproof for Sin Brings Conviction

One of the principal works of the Holy Spirit is to reprove. John 16:8-11 says: "And when he is come, he will reprove the world of sin, and of righteousness, and

of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged." You see, the Holy Spirit's business is to reprove the world concerning sin and concerning righteousness and concerning judgment. If the work of the Holy Spirit is reproof, then the work of every Spirit-filled preacher is reproof.

The Word of God and the Holy Spirit are connected in this work of reproofing sin. Preachers are to "reprove, rebuke, exhort with all long suffering and doctrine" when they preach the Word, says II Timothy 4:2. The Word of God is "the sword of the Spirit" (Eph. 6:17). No sinner can repent of his sins and trust Christ until the Holy Spirit calls him, and the Holy Spirit calls him by reproofing him of his sin, making him consciously guilty.

#### 2. Repentance From Sin Is Necessary to Salvation

Likewise, a lost sinner cannot  
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Dr. Bob Jones, Jr.





Recently we were in Knoxville for the graduation exercises of the Tennessee State School for the Deaf. As usual the faculty was real nice to us and we saw many deaf youngsters who had been saved at summer camp here on the ranch.

Mr. McClure, the superintendent, was telling me of a deaf sixteen-year-old boy who was a tragic case. His father in the penitentiary, his mother in a state institution, no one who cared for him, no place for him to go.

"Dr. Rice," Mr. McClure said to me, "you are the only man I know who seems to care about a boy like this. Could you possibly take him home with you to spend the summer?"

We had not yet opened our camp and our house was already crammed full. I hesitated a moment, then said, "Let me pray about it a little bit."

"Fine," my lovely wife said with a sweet smile, "and while you are praying about it, I'll tell the boy to begin packing his clothes!" "And I," said Mr. McClure, "will send a telegram to the judge for formal permission."

Well, I prayed but I grinned as I did and I felt the Lord was smiling, too.

... He hardly had any clothing so we bought him some shirts, trousers, socks and boots. The third day he was here he told us he had quit smoking. (We did not even know he had been smoking.) Said none of us smoked and he was so happy he didn't want to either.

A couple of days later he wanted to know if he could live with us the rest of his life.

About a week later he was saved. He had first been puzzled and then interested in our reading the Bible around the breakfast table each morning. It was easy to lead him to Christ—this sixteen-year-old deaf boy. He went forward in the little country church we attend and told in sign language of his conversion. Mrs. Rice told the folks what he was saying.

He is still on the ranch and is becoming a very helpful youngster to have around. He can hardly wait until the deaf conferences when deaf young people from many states will be coming. (They came from nine different states last summer.) They will be coming July 7.

Most of the deaf youngsters who come are unable to pay anything and so we make no charge. This is a soul winning work of faith and scores of deaf have already been saved at summer camps here

## With the Evangelists

By the Editor

**EVANGELIST HUGH F. PYLE**, 1721 South Gordon Street, S.W., Atlanta 10, Georgia, reports two revivals. From May 22 through June 2 he was with the Evergreen Park Baptist Church of Chicago. In spite of the fact that the church is without a pastor, the Lord blessed and 38 souls were saved with 41 rededications to Christ. There were 20 children saved in an outside Child Evangelism rally, and Brother Pyle spoke daily for one week over the Christian Businessmen's Victory Center broadcast in downtown Chicago. From June 5 through 14 Evangelist Pyle was with the Calvary Baptist Church of Longmont, Colorado, where James Warnock is pastor. During this meeting there were 18 souls saved, 3 additions by letter, and 15 rededications. Two of those saved were Mormons. Many young people took a definite stand against sin and worldliness during the revival.

Rev. Troy A. Sumrall, pastor of the First Baptist Church of Refugio, Texas, reports a good meeting with **EVANGELIST FREDDIE GAGE** of 7709 Bearden Lane, Dallas, Texas, and his singing companion, Jimmy Snellen of Garland, Texas. During the eight days of the revival there were 65 who made public profession of their faith in Christ, 15 who joined the

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on the ranch. We believe many others will be saved this summer. I believe you will want to help with the financial burden. In fact, if God does not lay it on your heart to give, I do not know what in the world we will do. We do not have enough money on hand to feed these youngsters four days, let alone the seven weeks many of them will be with us.

Won't you please help? This is a soul-winning work and is strictly on the level. It is an independent work not sponsored by any convention or group of churches. Many of us give not only our money but our work and tears. We do it gladly for Christ. But we need your financial help. We promise you we will carefully and prayerfully try to win to Christ every youngster who sets foot on the camp this summer. In return we beg you to earnestly pray about helping support this missionary work.

Your help is needed, is urgently needed and is needed now. Please send an offering if you possibly can to help us win the deaf to Christ. We will acknowledge your gift promptly. Send your offering to

Evangelist Bill Rice  
Bill Rice Ranch  
Murfreesboro, Tennessee

AN ADVERTISEMENT



Johnny Roberson (Son of Dr. Lee Roberson) on Satan, One of the More Than Forty Horses and Ponies on the Bill Rice Ranch.

## Christian Workers, Pastors, Come!

To Sword Conference on Revival and Soul Winning at The Bill Rice Ranch, Murfreesboro, Tenn., August 18 through 24

By Evangelist Walt Handford, Vice-President  
Sword of the Lord Foundation

Pastors, Christian workers and Sunday School teachers will specially be blessed by this unusual conference. You will hear really tremendous preaching on such themes as "Be Filled With the Spirit," soul winning, "Booze and the Christian," the movies, the dance, "The Sin of Prayerlessness," and "Why Preach Against Sin?"

I believe the lives of most preachers could be revolutionized by attending such a conference. This will not be an ordinary Bible conference in the usual sense. Instead of simple Bible teaching, there will be fervent Bible messages by greatly used preachers designed to send pastors and Christian workers back to their places of service with a fresh anointing of God and with practical help on exactly how to win souls and build a great soul-winning Sunday School and church.

You will hear Dr. Lee Roberson, pastor of the amazing Highland Park Baptist Church in Chattanooga, Tennessee—a church of over 13,000 members with a Sunday School running nearly 5,000 each week. Dr. Roberson will tell you the secrets of building such a Sunday School with a practical visitation program.

Dr. Bob Jones, Jr., president of Bob Jones University, a delightful and greatly-used preacher will be preaching one night.

Dr. John R. Rice, editor of THE SWORD OF THE LORD and widely read Bible scholar, will be speaking once or twice daily, Tuesday through Saturday. His practical and important messages on prayer, revival and soul winning will change lives.

Then gifted and unusual evangelist Dr. Bill Rice, Evangelist Joe B. Rice and I will be bringing daily messages to bless and challenge.

The music with all six Rice girls, song leader Don Sandberg, and golden-voiced bass-baritone Ellis Zehr will be unusually blessed.

There will be four services daily plus prayer meetings, camp-fire testimony meetings, and times for personal counseling.

Afternoons will be left free for horseback riding on the 1,000 acre ranch trails, fishing in the small lake, or sports on the conference grounds. On one afternoon we plan to drive to nearby Murfreesboro and visit the scenes of historic Civil War battles.

Everyone will have wonderful fellowship around the table in the dining hall. There will be plenty of beef, chicken and mutton grown on the ranch together with generous portions of fresh vegetables from the large garden.

The cabin accommodations are comfortable though not luxurious. The 12 unit motel is nicer, with private bath and closet in each unit. Guests provide their own linen, towels and bedding.

Rates for the conference are almost unbelievably low. It is as in-

expensive a conference as we know about. Rates for cabins for the week are \$12 per person including bed, meals, insurance and registration fees. Children five years of age and under who either eat at the camp table or sleep on the camp beds pay \$6 per week. Rates for the motel are \$18.00 per week or \$3.00 per day per person. These motel units are for family groups who specify them.

Write today and reserve space for this tremendous conference on revival and soul winning. Send your reservation directly to

Sword of the Lord Conference  
Bill Rice Ranch  
Franklin Road  
Murfreesboro, Tennessee

Please send \$1 registration fee for each person and tell when you plan to arrive.

## Sinner Do You Believe?

(Continued from page 1)

depend upon it: Hell is eternal. It must be eternal, or words have no meaning at all. "Forever and ever" — "everlasting" — "unquenchable" — "never-dying" — all of these are expressions used about Hell, and expressions that cannot be explained away. It must be eternal, or the very founda-

tions of Heaven are cast down. If Hell has an end, Heaven has an end, too. They both stand or fall together. It must be eternal, or every doctrine of the Gospel is undermined. If a man may escape Hell at length without faith in Christ, then sin is no longer an infinite evil, and there wasn't any need for Christ's making an atonement. And where is the warrant for saying that Hell can ever change a heart, or make it fit for Heaven? It must be eternal or Hell would cease to be Hell altogether. Give a man hope, and he will bear anything. Ah, reader, these are solemn things. "Well," said Carlyle, "forever is the most solemn saying in the Bible."

Reader, I beseech you, in all tender affection, beware of false views of the subject on which I have been dwelling. Beware of manufacturing a God of your own, a God who is all mercy, but not just—a God who is all love, but not holy—a God who has a Heaven for everybody, but Hell for none—a God who can allow good and bad to be side by side in time, but will make no distinction between good and bad in eternity. Such a God is an idol of your own, as true an idol as was ever moulded out of brass or clay. Ah, reader, there is a Hell! Take heed, lest you find it out to your cost too late.

Surely it were better to say over every chapter of the Word of God, "Speak, Lord, for thy servant heareth." If men would say this, they never would deny Hell. Do you know that Calvary is the greatest evidence of an eternal Hell? Why did the Lord Jesus suffer so, if we were all on our way to Heaven? Rest assured, that if you continually reject Christ, and His marvellous sacrifice for your sins, you are as sure of going to Hell as you would be were you there now (Rev. 21:8). Don't spend eternity with the ungodly, when Christ died to save you from an eternal and everlasting Hell.—Bishop J. C. Ryle, from *Gathered Gems*

"Perhaps today! Then, much-tried saint,  
Look up, nor let thy spirit faint:  
The stretching road thine eyes may see  
May never be traversed by thee—  
One moment's space, and then above:  
To find thyself in cloudless love!

Perhaps today, afflicted life,  
Thou shalt be taken from the strife;  
From all that hatred to thy word  
Which comes as thou dost please thy Lord!  
And then, ah then, how small the pain  
Compared with all thou then shalt gain."

—J. Danson Smith.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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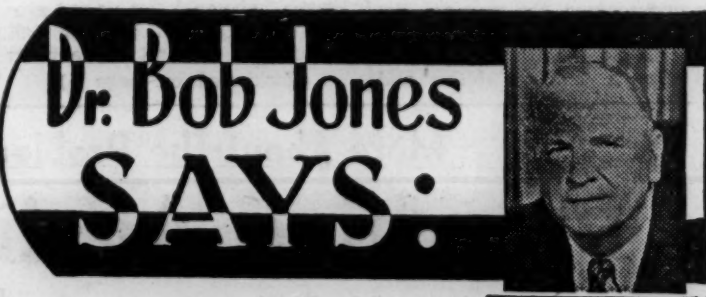
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**Dr. Bob Jones**  
**SAYS:**

I call your attention to a quotation from a church bulletin which has come to my desk: "RANK FUNDAMENTALISM—By the Pastor. A great deal of discussion often goes on as to what is a fundamentalist. Perhaps, it might be well said that a rank fundamentalist is one who stinks." This is one of the leading churches in South Carolina. A large percentage of the members of the church are orthodox. This statement which we quote from the pastor gives you an idea of the subtle, satanic attack that is being made at this time on uncompromising, Bible-believing Christians and uncompromising, Bible-believing institutions. We have come to bad days when the pastor of a big church that is supposed to be an orthodox church affiliated with an orthodox denomination says that a rank fundamentalist is one who stinks. I do not know what this pastor means by "rank" unless he means a fundamentalist who does what the Bible tells him to do—and that is to earnestly contend for the faith.

Bob Jones University believed that whatever the Bible says is so, and it believes that the Lord Jesus Christ was born of a virgin and was God incarnated; He died a vicarious, substitutional death on the cross; He bodily arose from the dead; He ascended into Heaven; He is coming again; and there is salvation in no other name except His Name. Now, if you believe those things and want to stand with an institution that is being fought by modernists and some compromisers who claim to be orthodox, then you can help Bob Jones University in three ways: First, you can pray earnestly for the school. Second, you can invest some of the Lord's money in the work. Third, you can help line up the right kind of students who can be trained for uncompromising, Bible-believing Christian leadership. Please let us hear from you. Thank you and God bless you.

**BOB JONES, FOUNDER**  
**BOB JONES UNIVERSITY**  
**GREENVILLE, S. C.**

(Advertisement)





Rev. Harold B. Sightler

## Lake Louise Again

Another Great Sword Conference

August 28-September 2

By the Editor

Last week we listed speakers for the next large Sword of the Lord Conference on Revival and Soul Winning at Lake Louise, Toccoa, Georgia, August 28-September 2. Now we announce another speaker for this conference who will add greatly to the program—Rev. Harold B. Sightler, of Greenville, South Carolina.

Rev. Harold B. Sightler has had a very successful radio program on a number of stations for many years, and God has tremendously blessed his ministry. He has also built one of the largest churches in Greenville, South Carolina, Tabernacle Baptist Church. I preached there once when the building was packed to the doors with some 900 or 1,100 people, and my heart was warmed by their most spirited singing and the most affectionate and enthusiastic hearing I had had in a long time. Brother Sightler will speak at a mass meeting, 3:00 P.M., on Sunday afternoon, September 1.

These six days, Wednesday through Monday, Labor Day, should be a time of tremendous blessing and we hope all who can will attend.

Dr. Lee Roberson, pastor of Highland Park Baptist Church, Chattanooga, with 13,000 members, baptizes from 1,000 to 1,250 converts each year, saved under his Spirit-anointed ministry. He is the president of Tennessee Temple Schools; is in widest possible demand. His preaching is au-



Dr. Lee Roberson



Dr. John R. Rice



Dr. Bob Jones, Sr.

thoritative, powerful, inspiring, life-changing. Hear him!

Dr. Bob Jones, Sr., is one of the great evangelists. His ministry is one of the strongest I have ever heard. Two weeks ago, when he spoke in Tulsa, Oklahoma, at the conference, I saw hundreds of people confessing alien things, hindrances, reservations in their Christian lives, stand in solemn rededication. It was awe-inspiring, convicting, blessed! In one service in that conference Dr. Bob Jones spoke on the Christian home and 26 men, heads of families, pledged to God to start family altars.

This poor editor will be there, too, speaking daily. Why God has put it on the hearts of multitudes to hear and be changed by my preaching, I do not know. But we have this treasure in earthen vessels, so we faint not. I will be speaking daily on prayer, soul winning, the power of the Holy Spirit and revival.

There will be blessed prayer meetings, times of confession, waiting on God, new dedication. Please do not miss it. Remember, August 28-September 2!

## The Editor's Notes

(Continued from page 1)

the books are big ones with about four hundred pages each, twenty volumes, and the offer is, it seems to me, very unusual and important to preachers and other Christian workers.

### Principle, Not Persons

We were sad yesterday to receive a ten-page carbon copy of a letter written by some Christian man whom we do not know, addressed to a Christian organization. The letter used what seems to me to be intemperate and improper language about Dr. Billy Graham.

That is not this editor's position. We do not call Dr. Graham a modernist. We do not hint that he is unsaved. We are not against Billy Graham. On the contrary, we greatly rejoice that the Gospel is preached and that souls are saved under Dr. Billy Graham. He is a brother in Christ, one whom God has greatly blessed, and one who preaches the Gospel to multitudes. We rejoice that the Gospel is preached and rejoice in the souls saved and the Christians blessed.

We are not fighting persons; we are defending principles. There is a clear teaching in the Bible that Christians ought not to yoke up with unbelievers, ought not to receive them in their houses, nor bid Godspeed to those who do not abide in the doctrines of Christ. We are not to bless, but to pronounce accursed those who preach any false gospel. So as a matter of Bible principle which we have held and taught for many, many years, we are saying that for anybody to yoke up with modernists and unbelievers, in order to get their prestige and co-operation and to get more crowds for a revival meeting or for a denominational program, is wrong.

We said so in the long sermon, "Be Ye Not Unequally Yoked Together With Unbelievers," in the book, *The Ruin of a Christian*, copyrighted in 1944, thirteen years ago; and in the pamphlet, *The Unequal Yoke*. That is not a new doctrine. It is a doctrine held by all the great fundamentalists. That Bible teaching is binding upon Christians. It applies to the Billy Graham New York Crusade, sponsored by the modernistic Protestant Council, and with modernists like Van Dusen, Sockman, and Bonnell on the committees, and with Catholic millionaire Eddie Rickenbacker and editor in chief of *Life* magazine, Henry P. Luce, on the same committee. We did

not invent the doctrine, and we did not teach it just for Billy Graham's benefit. It is a Bible doctrine and we are simply preaching what we have preached through many, many years because we found it in the Bible.

However, we rejoice in souls being saved and the Gospel being preached. We rejoiced when Aimee Semple McPherson won souls, although she was wrong to preach as a woman preacher, and there were things about her life that were questionable. We rejoiced in the souls saved under Dr. J. Frank Norris—and there were many, many thousands of them—although there were serious flaws in methods, and his life probably invited criticism. We rejoice in the souls saved under the ministry of Oral Roberts, although we are compelled to disagree with his belief in talking in tongues and with what we think is an unjustified healing racket in connection with his campaigns. Paul said in *Philippians 1:12-18* that he rejoiced in the Gospel being preached by some of envy and strife and some of good will, some not sincerely and some preaching of love. He said, "... notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

I think it is unfortunate that on a matter as important as this Christian people often have a tendency to deal in personalities instead of Bible doctrines and principles.

Let me say it again: I rejoice in the souls saved under Dr. Billy Graham's campaign. I am not against mass evangelism. I will not take part with those who are against mass evangelism. Their fight is not my fight. I am not siding with those who may personally dislike Dr. Billy Graham. I am simply saying that Dr. Graham ought to obey the Scriptures, and if he influences other preachers to co-operate with infidels, whether in the National Council of Church, in ministerial associations, in denominations, or whether encouraging Christians to marry unsaved people, or to yoke up with unsaved people in lodges—then that influence is wrong, and good Christian people ought to take sides against it as a matter of principle.

It is time for careful, temperate language; it is a time to act on Bible principles instead of personalities. And no one ought to accuse a man for simply standing up

for what he has been preaching for thirty-five years, that is, that Christians should not yoke up with unbelievers nor compromise with evil in order to do good.

Unfortunately some of those of the Billy Graham organization have written bitter and unkind accusations against those of us who are simply standing where we have stood for many years, for following the Bible in a clear-cut stand against modernism and unbelief which denies the essentials of the Christian faith. One of Dr. Graham's helpers wrote me suggesting that I was guilty of "envy" and "malignment." Others have written Dr. Bob Jones accusing him of "jealousy." One close to Dr. Graham has taken up a student expelled from Bob Jones University and then published that student's attack—had it printed and sent to every student, faculty member, and trustee of Bob Jones University including myself. Personal attacks and enmity are wrong on either side.

### A Helpful Illustration

Recently, as a trustee of Bob Jones University, I was in the board meeting at Greenville, South Carolina. Noble men of God from all over the nation were there in one of the largest-attended board meetings in years. I found that the university discipline committee had signed a statement about the boy who had been expelled in calm words saying that they had not expelled him for being a friend of Dr. Billy Graham, but for other and sufficient reasons. That committee included students. I found that the student body, after receiving from Dr. Graham's father-in-law the duplicated letters of attacks on Dr. Bob Jones and the university, had voted in a strong public stand, and on the leadership of the president of the student council and the vice-president, their full agreement with Dr. Jones and the stand of the university. I found that the staff members had of their own accord acted similarly.

In the board meeting, one member of the board suggested that the Board of Trustees go on record as opposing the sponsorship by modernists of the Billy Graham New York Crusade. Dr. Bob Jones, Sr., thanked the brother, but said he felt it would be a mistake to make the resolution pinpoint the Billy Graham Crusade. In the first place, it might leave the impression on some that the board was against Dr. Billy Graham, which was not true. In the second place, the school was only maintaining the same stand it had

maintained for thirty years, holding the line of demarcation between modernism and fundamentalism; between those who believe the Bible is the Word of God and those who believe the Bible contains or may contain the Word of God. He suggested that if the board wanted a resolution, they make one that would stand by the principle without naming Dr. Billy Graham. The board agreed. A committee of five men was appointed, and brought in a resolution endorsing the statement of faith of the university, the rules of procedure in the charter, and the current interpretation of these rules by the administration, and the vote was unanimous in the board meeting. But it was a matter of principle, not of personalities. No charges were made against Dr. Graham's character or motives or message.

There is a great need for wise Christian love. We must speak the truth, but we must speak it in love, and we must be meticulous and careful in statements. A crusade of personal bitterness is wrong, whether by Dr. Graham's organization, or by those who oppose Dr. Graham. Let us stay with the Bible principle. Is it right or wrong for Christians to yoke up with unbelievers in doing the Lord's work? And the discussion ought to stay on that Bible principle or other Bible principles. So we mean it to do in THE SWORD OF THE LORD.

### "Walk in Love"

In *Ephesians 5:2* we are commanded, "And walk in love, as Christ also hath loved us..." Christians should walk in love. That does not mean that a parent ought not to punish his children, that a preacher ought not to preach against sin, that a jury ought not to vote the death penalty for murder. It does not mean that a Christian ought not to sometimes conscientiously differ in matters of doctrinal practice from other Christians. But certainly it is still true that Christians ought to walk in love following Christ's own example toward His own.

Can you not love somebody who differs with you on baptism, even though you are certain your neighbor is wrong? Can you not love someone who has not won victory over his tobacco habit, or who has not had grace to forsake the movies, or who does not see the harm in being yoked up with unbelievers in the lodges? Christians should love one another and walk in love.

On the matter of the Billy Gra-

ham New York Crusade, a million-dollar advertising program has forced the issue with Christians all over America, so that people were more or less compelled to take sides. It was widely heralded that every Christian in America had a duty about the New York Crusade. Dr. Graham made that an issue. We did not. So it is not surprising that noble, good men have their honest differences of opinion. But can we not love those who differ with us?

A great many people have gone to New York to visit the New York Crusade. Many of the leaders have their way paid by Billy Graham funds. And others, no doubt, paid their own way. They were impressed by the great crowds, by the people coming forward. If they do not see at once the harm of being yoked up with unbelievers, can we still not rejoice with them in the souls that were saved and the good that was done? Must Christians break fellowship with Christians and must there be divisions and strife between people who disagree on this matter or other Christian matters of doctrine or practice when we agree on the great essentials of the inspiration of the Bible, the virgin birth, deity and atoning death of Christ? Christians are to remember the plain injunction, "Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling

(Continued on page 4)

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## The Editor's Notes

(Continued from page 3)

savour" (Eph. 5:1,2).

Sooner or later the New York Crusade itself will be gone. Whether Dr. Billy Graham goes with the fundamentalists or the modernists or tries to stay with both believers and unbelievers that issue will pass away. And real orthodox Christians will need to love other Christians and respect them and co-operate with them on other matters on which they agree. Love, forbearance,

humility, and restraint are necessary among Christians who walk in love. If a man loves and serves Jesus Christ truly and stands for the historic Christian faith, then we should love and fellowship with him on all the common ground we can find, even though on lesser matters we may not be agreed. Divide we must, with people fundamentally opposing Christ and the Bible. But let us not be like the Christians at Corinth who divided up as followers of Paul or Cephas or Apollos.

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## A Second Lake Louise Conference

We know that hundreds will be interested in the second great conference on revival and soul winning the Sword of the Lord will sponsor this summer at Lake Louise. We have had such conferences annually for a good many years. This year the first conference was June 30-July 5, and the hotel accommodations were overrun weeks ahead of time. The second Sword of the Lord Conference at Lake Louise this summer will be held Wednesday, August 28, through Monday, September 2, Labor Day. Those six days will be bathed with tremendous blessings. Speakers will include Dr. Bob Jones, Sr., (at Tulsa, Oklahoma, recently his messages were the most spiritual and charming and heart-warming we have ever heard); Dr. Lee Roberson, pastor of the Highland Park Baptist Church, Chattanooga, with 13,000 members; Pastor E. C. Sheehan of Mikado Baptist Church, Macon, Georgia; Rev. Harold B. Sightler, chain radio broadcaster and pastor of the large Tabernacle Baptist Church, Greenville, South Carolina, and Editor John R. Rice, Ellis Zehr will be the singer, blessed in services in England, Germany, and America. We hope our friends who can, from many states, will plan now to attend. Make reservations early. What a time of heart-searching, new dedication, waiting on God, and learning the way of God in revival and soul winning we will have!

## All Alike Sinners

(Continued from page 1)

Saviour, to me in pity give  
The sensible distress;  
The pledge Thou wilt, at last, receive,  
And bid me die in peace.

—Charles Wesley

### All Guilty

In these days of conflicting theories as to the relationship of men and of nations, it is worthwhile to stop and consider what God has to say. He declares, "There is no difference..." (Rom. 10:12). He is not talking about difference in position, in intellect, in color, in creed; He is talking about difference in their standing before Him. In what is there no difference? In this, that "all have sinned, and come short of the glory of God" (Rom. 3:23). Wealth has nothing to do with our standing here. Nationalism is not taken into account here; but all men, the most debased, primitive savage, and the most cultured and civilized American, find themselves on a plane of absolute equality here, for "all have sinned and come short of the glory of God." In this point all men are alike.

Are there degrees of guilt? Yes. The murderer in his cell condemned and waiting death for a brutal crime, has certainly committed, at least as far as society is concerned, a much more grave offense than the honest, upright and respectable business man whose chief offense may be the coveting of something which belongs to another man. But while the degrees of guilt may be different, these two are equal in the fact that both are condemned; for God's Word declares that he that offends in one point is guilty in all.

We talk about inhibitions and complexes and maladjustments to avoid the Biblical word *sin*, and we have largely lost a consciousness of our guilt before God. No man can ever know the joys of salvation until he first recognizes his guilt before God and his need of cleansing. "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13), but the man or woman who has no consciousness of guilt, no need of divine mercy, will not call upon Him. Modern psychiatry has proved itself Satan's ally in many instances, but never more so than in its effort to discount the guilt complex; and admission of guilt must precede the cry for pardon. We are all guilty, for "all we like sheep have gone astray" (Isa. 53:6); but thank God, the verse does not end there. We guilty ones may have freedom from the penalty of our guilt: "The Lord hath laid on him" that is, on Christ, "the iniquity of us all. And since 'he was wounded for our transgressions and bruised for our iniquities,' we can be free forever from the guilt of our sin if we will accept Him as our Saviour who 'bore our sins in his own body on the tree...' (I Pet. 2:24).

I lay my sins on Jesus,  
The spotless Lamb of God;  
He bears them all and frees us  
From the accursed load:  
I bring my guilt to Jesus,  
To wash my crimson stains  
White in His blood most precious,  
Till not a stain remains.

I lay my wants on Jesus;  
All fullness dwells in Him;  
He healeth my diseases,  
He doth my soul redeem:  
I lay my griefs on Jesus,  
My burdens and my cares;  
He from them all releases,  
He all my sorrows shares.

I long to be like Jesus,  
Meek, loving, lowly, mild;  
I long to be like Jesus,  
The Father's holy Child:  
I long to be with Jesus  
Amid the heavenly throng,  
To sing with saints His praises,  
And learn the angels' song.

—Horatius Bonar

### Sin's Source

In the Book of Exodus God speaks to Moses out of the burning bush about His plans for Moses to lead the children of Israel out of Egypt. He gives him a sign. He

says, "Put now thine hand into your bosom," and Moses put the hand in the bosom. He pulled it out and it was white with leprosy, and the Lord said to him, "Put thine hand into thy bosom again." He put it in again, and this time when he pulled it out, it was no longer leprosy.

There is a significance in this sign which God gave Moses. The hand indicates the heart. What the hand does, shows what is in the heart. Leprosy in the Bible is a type of sin, sin which destroys both body and soul. The first sign of leprosy is a lack of feeling in the part affected. That is what sin does; it deadens the conscience. Gradually the conscience stops hurting the man who practices sin. Moses put his hand in his bosom next to his heart and brought it out full of leprosy, the type of sin—sin which comes from within. All the sin in a life comes from the heart. "Out of the heart proceed . . . things which defile a man," the Lord Jesus tells us. People will see in the open acts of the life what is conceived in the secret places of the heart.

And then God said: "Put thine hand into thy bosom again." Moses put his hand back in his bosom, and it came out whole, indicating that cleanliness from sin must also come from within. The world has never learned that. The world has tried to fix up society by cleaning up things and trying to make the outside right. We can never do that. The only way a man can get right is to be cleaned up inside. The grace of the Lord and the blood of Christ applied to a man's heart will bring right living in the outward life. If the thoughts of the heart are clean, then the hand and the life become clean. The healing begins within and not without. Not by applying reformation to habits and wrong doing, but by applying the cleansing blood of Christ to the heart where the root of the sin has its place, is the heart healed and the life made new.

No, not despairingly  
Come I to Thee;  
No, not distrustfully  
Bend I the knee:  
Sin hath gone over me,  
Yet is this still my plea,  
Jesus hath died.

Ah! mine iniquity  
Crimson has been,  
Infinite, infinite  
Sin upon sin;  
Sin of not loving Thee,  
Sin of not trusting Thee,  
Infinite sin.

Faithful and just art Thou,  
Forgiving all;  
Loving and kind art Thou  
When poor ones call:  
Lord, let the cleansing blood,  
Blood of the Lamb of God,  
Pass o'er my soul.

Then all is peace and light  
This soul within:  
Thus shall I walk with Thee,  
The loved Unseen;  
Leaning on Thee, my God,  
Guided along the road,  
Nothing between.

—Horatius Bonar

(From SHOWERS UPON THE GRASS,  
published by Zondervan Publishers.)

"When I am dying, how glad I shall be  
That the lamp of my life has been  
blazed out for Thee;  
I shall not regret one thing that I gave,  
Money or time, one sinner to save.  
I shall not mind that the way has been rough,  
That Thy blest feet led the way for me is enough.  
When I am dying, how glad I shall be  
That the lamp of my life has been  
blazed out for Thee."

—Author Unknown

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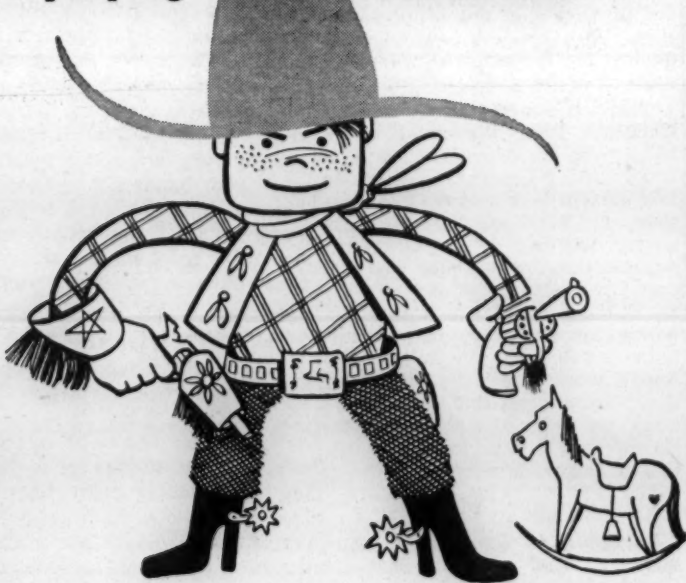
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## Jungle Doctor

(Continued from page 1)

laugh, and then they will listen and remember."

"And," I said, standing up, "we'll be able to have a hard hit at witchcraft by producing Mbuli at the right time."

I looked across at Sister. "Yes," she said, "that's wisdom, but how shall we do it all?"

I turned to the staff. "Well?" "Bwana," said Daudi, "it's all good. The people of our tribe love a story, particularly animal stories. Could we not make a little play about this story that I read the other day?"

A smile went round the room. "Come on, Daudi, tell us your latest."

He seated himself comfortably, leaned against the wall, put his feet out straight in front of him and said:

"Louse said to Cockroach . . ."

I looked at Sister. She smiled.

"Daudi, I hope this is a nice story!"

He laughed and continued:

"Louse said to Cockroach: 'Man is my old enemy and woman is my old enemy, and I know how to deal with them. I know how to hide, I know how to run. I love a dirty cloth with wrinkles and a dirty dress with seams; I love



old trousers, and all dirty things I love. I cannot hate a person who wears these things, however much he may hate me and pursue me. So long as I have legs and remember the wisdom of my ancestors, I shall escape the anger of such people—I and my young shall be cosily hidden away in their garments. But how I hate a woman who puts water in a pot and the pot on the fire, and when she has washed her clothes and the clothes of her family, she then puts them to boil in the pot. My friend, when I think of such things I die. When I see a certain kind of woman—sleek, smooth, clean, not a bite on her body, her body as unspotted as a newborn child—well, I know how that woman lives and the people of her family. "There," I say to my family, "is your great enemy. Run from such a woman if you must starve and live on the bodies of trees and of fishes. For a woman like that has no pity. She has a heart only for her own young. She will boil you as if you were a grain of rice."

"You think too much of your own troubles," said Cockroach. "I know that woman. She is always making a broom. I feel her eye on me whenever my business takes me on a journey across the floor. My children and I cannot travel any more by day. Our journeys are now night journeys. I cannot tell you how many tens of children I have lost when she has seen my family hurrying along and she has swept them up and thrown them in the fire. I have lost them forever, without so much as a body which I might bury and mourn. But you who are so small and clever, why must you perish? In the old days you were always boasting that Man, the great hunter, could kill the elephant, the lion and the wild boar, the secret snake, and the swift bird, but you and your children escape him forever."

"The old days!" exclaimed Louse. "You make me weep. Who boiled a garment in the old days? In the old days I would warn my children: 'Now the woman is going to the river and she will wash her body and her cloth in the river. Certainly that will not be pleasant, but these are the troubles of life. Lie flat,' I would tell them, 'cling fast, be enduring and all will be well.' But now! I cannot see a handsome big pot

but I tremble. I think it is a woman's washpot. Yes, every big pot might be a washpot . . . When the pot is set on the fire and the water boils in the pot, and the cloth fresh from the wash in the river is put into the pot, and there it boils while the cruel woman



shells her ground-nuts for dinner—where now, I ask you, are my children? I am now the last of my family in this house."

"Bravo, Daudi," I said. "A jolly fine tale. Kefa here can be Louse."

A roar of joy from Samson. "Yoh!" he said. "H-e-e-e, Kefa can be Louse!"

"And," I continued, "Samson can be Cockroach!"

"Hongo," said Kefa, "very fitting!"

Laughter came from every side. "Behold, Bwana, that is the stuff. The Chiefs will laugh. But they will tell their wives: 'You look after my clothes. You boil my kamsu. Am I not tired of scratching?'"

"After that," said Daudi, "let us give them tea with much sugar. Then, behold, they will listen to many more of your words. We will be able to take some and show them the *dudus* and others the welfare."

"No," I said. "You have a proverb that says: 'Hurry, hurry has no blessing.' Behold, we will give the Chiefs a very special time here, which will last three days. We will kill several cows. We will arrange for them to hear about God when their minds and their bodies are at rest and in comfort."

Our conference was rudely interrupted by a tall man with a spear who had a furtive look about him.

"Hodi?" (May I come in?) he cried at the door.

"Karibu" (Come in), I replied. He stumped in, and after very brief greetings, said: "Bwana, have you ever had toothache?"

"Yes, I have, often. Why?"

"Kah! For very many days there has been an ache in my mouth. It throbs and throbs."

With an expression as blank as he could manage, Daudi spoke in English:

"This man, Bwana, is a witch doctor. Actually he's the man who did so much damage to Mbuli's eyes. Let us produce one of our plays for his benefit."

I nodded and turned to the toothache man, who gave the name of Mhonya. I said:

"You have just come in time to see how different things are at our hospital when compared with the work of *Muganga*" (the witch doctor).

He rubbed his jaw tenderly and said: "But, Bwana, my face is sore."

"Yah," said Daudi, "and how sore it would be if the *Muganga* worked on it!"

Kefa and Samson slipped outside quietly, while Daudi drew a harrowing picture of a witch doctor's efforts, which made our patient more and more uncomfortable.

"Tayari (Ready), Bwana," came Samson's voice.

Outside was an amazing sight. Kefa, dressed in a torn blanket and made up as a witch doctor, was muttering to himself and playing with a truly gruesome collection of weapons; a prong from a garden fork, a rusty clasp-knife and a piece of hoop-iron, which he was gleefully sharpening on a chunk of sandstone. Samson's face was grotesquely solemn. He was holding his jaw and groaning most realistically. Seeing him, the witch doctor groaned in more than sympathy.

Kefa suddenly turned and motioned to Samson to sit on a stool. His arms were held by his sides, and Kefa advanced with the prong held at the alert. The audience of patients, staff and small boys were all on their toes.

"Yah!" yelled Samson. "Y-a-a-a-a-give! Y-a-a-a-a-give!"

Kefa relentlessly went on with the show. Now Samson's swelling was nothing more dangerous than a swab of cotton wool, soaked in red ink. A flow of this fluid proved highly entertaining to the audi-

ence, and Samson's vocal efforts became more and more wild as Kefa produced bits of bone from the most unlikely places in the victim's mouth. The tears were running down my face, and the Sister was suffering from a painful fit of coughing. Mhonya's face was most diverting! Then suddenly Daudi appeared with a tray of shining dental forceps, a bottle of local anaesthetic and all modern conveniences for a Jungle Dentist.

I scrubbed my hands in half a kerosene tin, pushed my sun helmet well back on my head, injected round Mhonya's tooth, and made him wash out his mouth for at least five minutes. Samson held his arms and Daudi his head, and presto—the tooth was out! He looked at it and at me. His tongue went cruising round.

"Yah!" he said. "That is magic. There was no pain."

Samson rolled his eyes. "H-e-e-e-e!" he said. "But it hurt me to have mine out."

The audience clapped vigorously. "There!" said Daudi. "Whose

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medicine is the better? Yours or that of a Christian hospital?"

In bewilderment, the witch doctor shook his head.

"Behold," I said, "you must come when we have our party for the Chiefs, to see how much better are the ways of God than the ways of witchcraft."

"Yes," broke in Daudi. "To follow God is life—everlasting life. To follow the ways of witchcraft and of your own thoughts is death and pain."

Sitting solemnly and cross-legged on the veranda was little Mbuli. I walked over to him.

"Well, my friend," I said, "you saw?"

He nodded. There was silence for quite a time; then the little fellow sighed, started to speak, stopped and then went inside hurriedly. It is hard to know what witchcraft meant to that African child.

(Reprinted by permission of the author from the book, JUNGLE DOCTOR ATTACKS WITCHCRAFT, published in the U. S. by Wm. B. Eerdmans Publishing Co. Price, \$1.50, plus 15c postage and handling. Order from Sword of the Lord, 214 W. Wesley Street, Wheaton, Illinois.)



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## ... the Evangelists

(Continued from page 2)

church by letter, and 186 who came rededicating their lives to Christ. Brother Sumrall reports that this is the greatest revival the church has seen, with the largest crowds and largest number of decisions. There was not one service without souls saved and there was "more weeping over sin and rejoicing in salvation than I have ever seen."

**EVANGELIST LARRY TAYLOR** of 160 Hermine Street, San Antonio, Texas, has recently conducted a good meeting with the Northside Baptist Church of De Leon, Texas. During the meeting there were 17 who came for baptism, 7 joined the church by letter and 2 others were saved joining other churches. Rev. H. E. Newton is pastor of the church.

Rev. J. H. Mitchell, pastor of the newly formed Tri-City Baptist Church of West Covina, California, reports a good meeting with **EVANGELIST WILLARD FULLER** of 18172 Huntington Beach Blvd., Huntington Beach, California. During the meeting there were 13 conversions (all adults except 2), 6 joined the church by transfer of letter, and one man surrendered to preach the Gospel. There were 10 family altars established and 19 began tithing also during the meeting. The meeting is especially remarkable in that the church was organized only two weeks before the meeting began.

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# Preaching Against Sin

(Continued from page 1)

be saved without repentance. It is true that "he that believeth on the Son hath everlasting life" (John 3:36). It is true, as Paul and Silas promised the jailer, "believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). One who puts his trust in Christ as Saviour is saved, forgiven, has everlasting life. But actually a certain attitude of heart is absolutely necessary before one can trust Christ for salvation. It is impossible to trust Christ for salvation while deliberately, consciously holding on to one's sin. One cannot turn to Christ without turning away from sin. One cannot love God without hating the devil. One cannot hunger and thirst after righteousness without in some sense renouncing wickedness. You see, there is a great moral issue involved when one turns to Christ. So repentance is a part of the same turning, a part of the same believing, a part of the same coming to Christ.

Let us illustrate it simply. When a man goes from one room to another, you may speak of his leaving the first room or of his entering the second room. Actually, he does both at the same time. Leaving the old room is repentance; entering the new room is faith. Turning the heart from sin is repentance; turning the heart to Christ is faith. These are the two sides of the same truth, two views of the same transaction in the heart.

When I say that one cannot be saved without repenting of sin, I am not thinking so much about individual action as I am about a heart attitude. I do not say that no one is ever saved until he has conquered every temptation and won the victory over every habit of sin. No, that would not be true. People are genuinely saved oftentimes who yet find they must resist and overcome and break down the habits of evil that still tempt them. But in the heart one who turns to Christ certainly turns away from the love of sin, consciously rejects his sin to receive Jesus.

This doctrine of repentance was preached by John the Baptist. It was preached by Jesus in Matthew 4:17. It was preached by the Lord

Jesus also in Luke 13:3, 5. It was preached by Paul the apostle at Athens in Acts 17:30. No one is ever saved without repentance. To say the same truth another way, no one is ever saved without hating his sin and consciously turning his heart away from sin, toward Christ and righteousness.

Some very shallow Christians, some preachers who ride the doctrine of grace as a hobby, do not believe that God now commands sinners to repent. They leave the impression that accepting Christ and trusting Him is merely an abstract matter of saying yes without any fundamental change in heart attitude. Actually, the heart attitude in repentance is as revolutionary as a divorce, and the acceptance of Christ, in faith, is as revolutionary as a marriage. Let us say that repentance represents a divorce from the devil, and faith represents a marriage to Christ. But the divorce and remarriage both take place in the heart in an instant when one repents of his sins and turns to Christ.

Why would a sinner want Christ if he were not conscious of his sin, did not feel the need of a Saviour? Why should a sinner do anything to get to Heaven if he does not believe there is a Hell? A sinner who does not hear that "the wages of sin is death" will not be interested to hear that "the gift of God is eternal life through Jesus Christ our Lord." A sinner who is not taught, "Let the wicked forsake his way, and the unrighteous man his thoughts," will not be interested in the command, "And let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7). God's plan is: preach on sin to show the hatefulness, the wickedness of sin; to show its horrible results and its inevitable end. Then preach on salvation by the blood to show God's remedy for sin.

I do not mean that salvation involves a long period of mourning. I know better than that. The instant a sinner turns to Christ in faith he is already saved, has everlasting life. I do not mean that necessarily a sinner must be on his

knees or be shedding tears when he is saved. A sinner certainly needs to be on his knees in his heart, and the penitence which tears may outwardly represent certainly has to be in the heart when one turns to Christ. I say unto you that unless there is preaching against sin, there will be little of genuine repentance and few people will be saved. Until sin is made hateful, Christ is not made loveable and desirable. Until a man sees himself a great sinner, he does not see Christ as a great Saviour. Until a man learns to fear Hell, he does not learn to long for Heaven.

Many have laughed at the late Sam Jones, Methodist evangelist, who preached that repentance meant "quit your meanness." Well, it is true that repentance means more than that. But it does mean that at least! Any Christianity, so-called, which does not involve an honest turning away from sin to righteousness will only have the scorn of the unbelieving world. The moral consciences of unconverted men take sides with the preacher who preaches against sin. The Word of God, the warning of the preacher, the Holy Spirit, and the moral law written in the conscience of a sinner all combine to bring him to repentance when the Word of God is preached against sin, showing Christ as a Saviour.

## 3. Bible Revivals Were Brought About By Rebuke of Sin

Down through the centuries, all great revivals have sprung from a deep-seated consciousness of sin.

When the remnant of Israel went back to Jerusalem under Nehemiah and the people gathered in the street that was before the water gate, Ezra the scribe brought the book of the law of Moses before the congregation, "and he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. . . . So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8:3,8). Nehemiah had to plead with the people not to weep nor mourn, because it was a holy day. But the second day they came again "unto Ezra

the scribe, even to understand the words of the law." Seven days this reading and teaching of the law, the Old Testament, continued. Then "the children of Israel were assembled with fasting, and with sackclothes, and earth upon them." The children of Israel confessed (Continued on page 7)

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# Puzzle Number 28

## Clews Across

- Wicker cradle in which Moses was hidden (Exod. 2:3)
- Alarm
- A fixed charge for certain services or privileges
- Monkey, s—
- King of Thessaly (myth.), —1—
- One of God's names (two words) (Exod. 3:14)
- One of the Apostles
- Sufferers of an ancient disease, l—s
- City of Italy, on the Tiber River, —a
- Son of Ram, ancestor of David (I Chron. 2:27)
- A prophet; author of an O.T. book
- Zechariah had a vision of horses of this color.
- Repetition of a sound
- Absurd stories, hoaxes (pl.) c—
- Pertaining to an area, a—
- Cumulo-nimbus (abbr.)
- Humble animals
- Of the matter; concerning the matter
- Ancient city, near Troas, in Asia (Acts 20:13)
- A person of Attica
- A college administrative and supervising officer who works under the president
- Yes; yea
- Bombastic speech
- Alarm; dread
- To exact ransom from, —a—m (obsolete)
- King of Lydia, renowned for his vast wealth, c—s— (usually spelled with an "o")
- Pertaining to a great plain, in ancient Media, famous for its horses, —i—e—
- Seed of grain
- Regal
- City near Joppa, in the plain of Sharon (Neh. 11:35)
- Watch secretly
- To give extreme unction to, a—e—
- Stephen (abbr.)

## Clews Down

- Good king of Judah
- Hurried
- Brook near Jerusalem (Jer. 31:40)
- Appear

- People who lack courage
- Aluminum (abbr.)
- Reigned
- Well, dug by Isaac's servants, in the valley of Gerar (Gen. 26:20)
- Furious
- Organ of hearing
- Measures (printing)
- Genus of well-known shrubs, —o—a
- Equal
- City built by Nimrod, in Assyria (Gen. 10:10)
- Residence of an ecclesiastic
- To attempt; endeavor
- Place where Abram migrated (Gen. 11:31)
- Fragrant, —le—t
- Short-napped fabric, r—
- Rearrange "sat."
- Everlasting
- Condition of being free from danger or hazard
- Certain people or things not specified
- Flower
- Carved gems of great antiquity, —a—
- Malicious burning
- Odor of flowers
- Winged
- Island off Asia Minor, Paul stopped here.
- Knock
- Tiny insect
- Noah
- You

## Answer to Puzzle Number 26

XXVI

O	L	I	V	E	S	A	L	M	O	N	D
N	I	N	E	A	P	R	O	B	O	E	
I	L	K	T	R	O	A	S	I	T	S	
O	Y	B	R	A	M	B	L	E	E	I	
N	P	A	V	E	Y	M	A	R			
S	O	U	L	A	G	E	B	L	U	E	
U	L	N	A	R	P	O	M	E			
C	A	S	E	P	A	D	S	U	L	L	
I	E	A	R	N	B	O	G	A			
T	T	L	A	D	A	N	U	M	T	S	
R	Y	E	W	A	T	E	R	O	A	T	
O	R	A	L	T	E	A	M	A	R	L	
N	E	T	T	L	E	T	U	R	K	E	Y

# WHAT SAITH THE SCRIPTURE?

by Uncle Roger

1	2	3	4	5	6	7	8	9	10	11
12			13					14		
15			16			17		18		
		19				20				
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41				42				43		
		44		45		46	47			
48	49					50			51	52
53				54		55			56	
57				58					59	

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you have four cards, mail them to us; and you will receive the book offered for July. If you prefer a book previously offered, please indicate your choice. Remember, however, that some of the books require five cards. The answer for puzzle 28 will appear in the July 26 issue of THE SWORD OF THE LORD.



## Preaching Against Sin

(Continued from page 6)

their sins and iniquities. A fourth part of the day they read in the book of the law and a fourth part of the day they confessed and worshipped the Lord God. What a revival they had! And it came from reading the Old Testament law, the "thou shalt not's" of the Word of God. That preaching and explaining against sin resulted in repentance and revival.

How many times in the experience of Moses and the children of Israel was the nation saved from destruction at the hand of an angry God because Moses rebuked the people for their sins and punished the sinners, with the result that the remainder of the people were led to repent and seek the Lord for mercy!

The people of Nineveh heard the word of the Lord as preached by the mouth of Jonah, "Yet forty days, and Nineveh shall be overthrown!" (Jonah 3:4). The King of Nineveh rose from his throne, put on sackcloth and ashes, made a proclamation throughout all Nineveh, called on nobles and people not to eat nor drink nor to feed nor water their stock, "But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands." That was genuine repentance. It was brought about by warning concerning sin. God heard the cry of the people and repented of the evil that He had planned to do and did it not. That revival was brought about by plain preaching against sin and by repentance on the part of the guilty people.

The revival under John the Baptist was a revival of deep conviction of sin. All the people of Judea flocked out to the River Jordan to hear John the Baptist, "and were baptized of him in Jordan, confessing their sins." Nobody could say when that revival campaign was over that "the converts did not hold out" or "those who professed salvation were not sincere." For these people came honestly facing the fact of their sins, the ruin that threatened them, the wrath of God that hung over them. They honestly repented and turned to Christ.

We are told that the people of Pentecost, as they heard the sharp preaching of Peter accusing them of the murder of Jesus and the deliberate choosing of evil, "were pricked in their heart" and when they wanted to know what to do, Peter said to them, "Repent" (Acts 2:38). It was the remission of sins that they wanted, and remission of sins they got when they honestly repented of their sins. To be sure, they trusted in Christ, but there is no genuine trusting in Christ that does not involve a heart-turning from sin.

### 4. Great Soul Winners and Evangelists Have Preached Mightily Against Sin

All the great soul winners of history have been men who denounced sin openly and boldly. Huss, Savonarola, and Wycliffe thundered against sin! Oh, the mighty preaching of Martin Luther against sin of every kind, against sin in the decadent Roman Church and against sin of the grosser kinds among the people! The devil was so very real to Martin Luther that once in his study Luther threw the ink pot at the devil, and for long years the stain on the wall remained to remind us that the leader in the Reformation was a preacher against sin, an opponent of the devil, an outspoken prophet demanding righteousness and condemning evil.

John Wesley, his brother Charles, and Whitefield, and a host of Methodist preachers who followed them, went up and down England and in the American Colonies preaching everywhere against sin and demanding repentance. I have never claimed to attain unto what John Wesley called "Christian perfection," but as God knows my heart, I believe in holy living. And that involves a holy hatred of sin, a day by day renouncing of sin. I do not believe that anyone this side of the rapture or of the grave becomes

sinless and perfect, but I know every real Christian ought to want to be sinless and ought to try to be. And the unsaved world knows that preachers ought to be against sin and ought to say so. John Wesley was, and he did say so. I have no doubt that England was saved from the French Revolution by a revival that really preached righteousness and condemned sin and held up Christ as the hope for such guilty sinners who would repent.

How Jonathan Edwards thundered against sin! His famous sermon, *Sinners in the Hands of an Angry God*, was all on sin and Hell and judgment. It is said that an elder of his church cried out, "But, Mr. Edwards, is there no mercy?" It is said that men held on to the pews to keep from falling into Hell, while he preached. Some five hundred souls repented and turned to God that day. But their salvation was not because of some nice, pious platitudes, some soft-spoken words about the love of God. They were moved to repent because of their consciousness of their guilt and because of the fear of Hell which they came to see was their just desert.

Charles G. Finney won some 250,000 souls in a few short years, most of them in New York state and in nearby areas. Within certain limited areas the profound effect of the Finney revivals was more intense, more revolutionary than even the Moody revivals. And how did Charles G. Finney preach? Did he preach upon the love of God? Not often! Did he preach on grace? He believed in grace, but law comes before grace in the Bible, and so it came in Finney's preaching. Did he give tender invitations? Perhaps, toward the close of each campaign, certainly not in the first part of the services. In school houses and small churches, usually, he preached. And the revival fires spread like a prairie conflagration before the wind!

How did Finney preach? He tells us again and again in his autobiography. For example, note this passage:

"That night I determined that I would cry aloud against the sins of the people and bring to bear the very fires of hell as a final consequence of their rebellion. For almost two hours I literally flailed the evildoers who sat before me. I called God to witness that the judgment was not far off for them. Concluding, I gave a few moments to the mercy of God but I did that in a stern manner. I was determin-

ed that the people should for once stand face to face with the fact of sin and hell. That night the meeting broke and I think I never experienced such a divine demonstration."

Oh, may God give us preachers who will preach like Charles G. Finney against sin!

Finney preached against cursing, against drunkenness, against cov-

(Continued on page 8)

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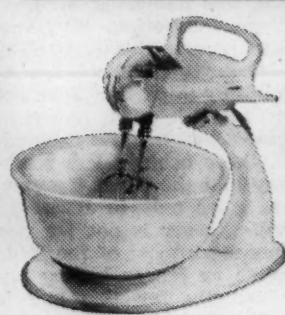
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## Preaching Against Sin

(Continued from page 7)

etousness, against pride. He named sins. He preached on Sodom and Gomorrah. He preached on Hell and judgment. He preached on the death of the wicked. He preached on the justice and wrath of God. Men fell unconscious in their seats, or became utterly helpless as they sobbed and prayed, and would not leave the building. The conviction was so terrible in many services that Finney could preach no longer. (After he had already preached perhaps an hour and twenty minutes or two hours on sin!) Finney's revivals must be traced to a deep consciousness of sin brought about by the preaching of the Word of God on the sin matter by a Spirit-filled preacher. Certainly God used the gospel of grace, but it does not take people long to be taught salvation by faith when they are deeply convicted of their sins.

D. L. Moody preached against sin. He preached against the secret orders. He preached against drunkenness. He preached against what he called "Sabbath breaking." He preached on subjects like "Sowing and Reaping," and gave illustration after illustration showing that a man's sins would find him out, and that the wages of sin was still death. Moody was so direct, so sharp, so Scriptural in his preaching against sin, that he often offended certain kinds of people who heard him speak. He was just as direct and just as bold in his personal conversation. He preached the love of God, it is true. But everywhere he went he told how drink led to the poorhouse, to a drunkard's grave and to Hell. Everywhere he went he told how sin led to broken homes and broken hearts and eternal ruin. D. L. Moody exposed and hated sin.

Dr. R. A. Torrey preached against the dance, preached against the theater, preached against the lodges. Dr. Torrey preached a literal Hell, a place of eternal punishment for Christ-rejecting sinners. Oh, the revival that swept around the world under the marvelous preaching of this great Bible-teacher-evangelist, R. A. Torrey!

And Billy Sunday—do you remember his "Get on the Water Wagon" sermon against the liquor traffic? Everywhere Billy Sunday went some saloons were closed up, some saloon keepers were converted, and often the collective moral forces of the churches were united to vote out the saloons. Billy Sunday used slang. His words were sharp. His illustrations were pointed. He pulled off his coat. He occasionally broke a chair to pieces. He dared the devil. Sure, Billy Sunday was sensational, if you mean that he hated sin and said so. He said so in the language of the street. Common people understood what he said. His preaching against sin caused multiplied hundreds of thousands to repent and be saved.

Billy Sunday was not a learned theologian. I think we might say that he was not even a brilliant orator. But he was a hard-hitting Bible preacher who was out and out against sin and for God. And that kind of preaching brought revivals. The same kind of preaching will bring revivals now.

Great Bible preachers, great

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soul winners preach on such texts as "Be sure your sin will find you out," "The wages of sin is death," "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap," "It is appointed unto men once to die, but after this the judgment," "The wicked shall be turned into hell," and hundreds of other such texts. They are in the Bible, these solemn warnings against sin, and they ought to be preached. Spirit-filled, honest preaching against sin, calling men to repentance and to trust in Christ, will bring revival now as in any other age of the world.

Every preacher should preach against sin because such preaching is used of God to convict and save sinners.

Space does not permit here, but there is abundant proof that God's people must confess and forsake their sins if they will have mercy. So says Proverbs 28:13. So says II Chronicles 7:14. And God's people will not forsake their sins until their sins are called to their attention by Spirit-filled preachers using the Word of God.

Bible preaching against sin is used of God to revive the saints and save sinners.

### II. Why Some Preachers Do Not Preach Against Sin

Since it is so manifest that all Bible preachers preached against sin, and since the command is so clear in the Word of God that preachers are to "reprove, rebuke, exhort with all long suffering and doctrine" (II Tim. 4:2), that preachers are to "cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression" (Isa. 58:1), it seems strange that every preacher of the gospel does not obey the Scripture and rebuke sin. It seems strange that God's pastors do not rebuke their people sharply as Titus was commanded to rebuke those at Crete (Titus 1:13) and as Timothy was commanded to rebuke the saints at Ephesus (II Tim. 4:2; I Tim. 5:20). There are several reasons why preachers do not preach against sin. I shall name what seem to me to be the principal reasons.

#### 1. Ultradispensational Hobbyists Think Most of the Bible Does Not Fit Today, and This Perverted Doctrine Excuses Not Preaching Against Sin

Ultradispensationalists believe that much of the Gospels—including the ministry of John the Baptist, the Sermon on the Mount and other parts of Jesus' ministry, along with some of the Epistles—were written for the Jews, not for the church. Some people think that John the Baptist, for example, when he preached demanding repentance, was preaching a "kingdom gospel," differing, they say, from the gospel of salvation by grace through faith. Some of them foolishly think that John the Baptist taught baptism as essential to salvation. In their misguided zeal, these hobby-riders sometimes say that the Great Commission was given only to Jews, say the Lord's Prayer is not for this age. They mark most of the Bible as obsolete as far as having authority directly for this age is concerned. Hence they are not moved by the example of most of the Bible preachers in preaching against sin. Hence, also, they do not feel any responsibility to preach all the Bible since they think much of it out of date and not fitting for the present age. This false cult of ultradispensationalism has done much harm in some quarters.

The truth is that John the Baptist was as much a preacher of grace as was Paul. He preached, "He that believeth on the Son hath everlasting life" (John 3:36), exactly the same doctrine of salvation as that preached by Jesus in the same chapter and by Paul everywhere he went. When John the Baptist commanded sinners to repent, he preached exactly the same gospel preached by Jesus in Luke 13:3, 5. And Jesus commanded that "repentance and remission of sins should be preached in his name among all nations,

beginning at Jerusalem" (Luke 24:47). Paul preached that God "commandeth all men everywhere to repent" (Acts 17:30). The ultradispensational theory is really based on lack of thorough knowledge of the Word of God, but it is the excuse of some people who throw away parts of the Bible and do not preach against sin. In view of the plain commands of the Scripture, it is a poor excuse.

#### 2. Some Sincere Preachers Are Unbalanced in Doctrine, Do Not Preach the Whole Bible and so Do Not Preach Against Sin

Some preachers are sound enough in doctrine as far as they go, but they overemphasize the doctrine of grace. It is well enough to preach on the love of God, but one can pervert even that blessed teaching and make God seem like a doting old granddaddy with no righteousness, no holiness, no wrath against sin.

To preach faith without repentance is to preach a lopsided gospel and is not properly representing Christ and the Bible.

To preach Heaven without preaching Hell is to preach a half truth which is dangerous and wrong. Never to preach on Hell is almost the same as preaching that there is no Hell. Oh, beloved preachers, come back to the whole Word of God as a basis for your preaching! "ALL scripture is given by inspiration of God, and is profitable" for the preacher to use in rebuke, reproof, correction and instruction in righteousness (II Tim. 3:16).

#### 3. Some Preachers Are Modernistic, Do Not Believe the Bible Is the Infallible, Authoritative Word of God and so Have no Convictions on the Sin Question

Any preacher who does not have an authoritative Bible to preach cannot speak with authority on anything. The modernist does not believe the moral code in the Bible is from God, hence he does not preach it. He does not believe that the wages of sin is death, he does not believe that sin must come to judgment, so he has no warning against sin. He does not believe the warnings of the Bible are true, so he does not preach them. He does not believe in the Hell Jesus said awaits Christ-rejecting sinners. He does not fear the judgment when Christ Himself will be the Judge of sinners, because he does not believe what the Bible says about it. When any preacher loses his faith in the Word of God, his ministry has already come to shipwreck. To stay in the ministry then is hypocrisy unspeakable. To stand in the pulpit is a farce. To claim to be Christian is blasphemy if one does not believe the Bible. Such a preacher has no salvation to promise to believers, has no damnation concerning which he should warn unrepentant sinners.

So it boils down to this, that many men do not preach what the Bible says about sin because they do not believe the Bible. Other men who believe the Bible, after a fashion, pattern their preaching after that of the modernists; hence they do not preach against sin.

Modernism is not really for God, the God of the Bible. Modernism is not really against sin, sin as it is identified in the Bible. That is why men who do not believe the Bible do not preach against sin.

#### 4. Preachers Who Are Themselves Worldly and Sinful in Life, Dare Not Preach Against Sin

In a Missouri city I preached in a good church on "The Ruin of a Christian." I read the story of Lot and showed the disastrous results of Lot's worldliness and Lot's powerlessness. Then I urged God's people to come out of Sodom, that is, to come out and be separate, to shun bad company, to leave worldliness. God's Spirit moved the audience mightily and many Christians, in the quiet time after the sermon while we were bowed in prayer, indicated that they were ashamed of their worldly lives and would henceforth seek to be Spirit-filled Christians, separated unto the Lord, and would seek to leave off the worldly things that might ruin their children or blight their influence or hinder their prayers.

It was a genuine surprise to me when the pastor of the church expressed displeasure at the ser-

mon. He said it was "nerve-racking." He said such Scriptures should never be read in the pulpit, much less preached upon. As I waited on God, I felt that He gave me the secret of the pastor's opposition. So the next morning I asked the pastor frankly, "Pastor, after much prayer, I should like to ask you if you attend the picture shows." He replied that he did attend picture shows, he thought pictures the greatest educational invention in the world, he saw no harm in going to a good picture. Naturally I replied that I well understood why he did not want me to preach against sin in his pulpit. He himself was a worldly preacher, with worldly habits and companions. Since he was not against worldliness in his heart, he would not preach against it. Since he himself was guilty of some of the things the best people in his congregation regarded as serious sin, he did not preach against these things himself and was embarrassed that other preachers did so. He was even embarrassed to have Scriptures read in his pulpit which show the ruin of compromising, worldly-minded, powerless Christians.

"Conscience makes cowards of us all," and preachers who are not blameless in their own lives do not preach boldly against sin.

#### 5. Some Preachers Do Not Preach Against Sin Because They Are Afraid

"The fear of man bringeth a snare" (Prov. 29:25). Preachers who are men-pleasers are not God-pleasers. It is sadly true that all over the country there are preachers who have convictions but dare not express them clearly. They are against sin, but they fear to say so. Some preachers preach strong and clear on God's mercy and love, but how timidly and hesitantly they mention the judgment of God on sin! Some preachers do not preach as John the Baptist did because they do not want to get into trouble. They, too, feel that Herod was wrong in living with his sister-in-law, Herodias, but they do not want their heads cut off as John the Baptist had his cut off. Jeremiah got put in a dungeon for plain preaching against sin. Stephen was stoned to death. The Apostle Paul landed in jail many times. He got beaten up again and again for his plain preaching! He had to skip out of Damascus by night, be let down through a window in the city wall in a basket! He was stoned and left for dead; he fought the wild beasts at Ephesus, and

Paul's ankles and wrists bore callosities made by the year-long wearing of chains. His body had many scars. Primarily Paul suffered because he demanded repentance everywhere he went. He denounced sin. He preached unpleasant truth as well as pleasant truth. One reason many preachers do not preach as Paul did is that they are not willing to suffer as Paul suffered.

When Jesus denounced the Pharisees, they planned to kill Him! But is the disciple greater than his Lord? Jesus said, "If the world hate you, ye know that it hated me before it hated you" (John 15:18). If I were enough like Jesus, people would hate me as they hated Him. If preachers preached as Jesus preached, surely they would arouse the enmity of Satan and Satan's men just as Jesus did. Oh, preacher,

Must Jesus bear the cross alone  
And all the world go free?  
No, there's a cross for everyone,  
And there's a cross for me.

(This is the second article on the question of preaching against sin. Both are taken from the book, HOW TO HAVE A REVIVAL, 400 pages, 25 chapters, by leading soul winners. Price, \$3.50, at your bookstore, or order from Sword of the Lord Foundation, Wheaton, Illinois, sending 17c for postage and packaging.)

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